P. P 39 of 93

G. R. S. IX-5]

Previous references.

1888-89

~~192~~

(Smyrna.)

File No. 2 of 88

Serial Nos. (—)

Later references.

File No. ~~91~~

" 3 of 91

" 3 93

SECRETARIAT

MYSORE P. W. DEPT.

TO THE DEWAN OF MYSORE

for ~~Information~~. orders.

I beg to submit the enclosed Estimate of Rs 419. for repairing the mosque at Santebennur in the Chennagiri Taluk, which the Dy: Comr: Shimoga District has forwarded to me for sanction from P.W. funds.

2. This mosque is included in the "list of objects of antiquarian interest in the Mysore Province", which it has been decided to conserve. The history of this monument is given by the Dy: Comr:, in letter no 416/391 dated 9 Oct 18 addressed by him to the Chief Secy in the General Dept, which I enclose for perusal. It will be seen therefrom that the mosque has been used for secular purposes for a considerable

I have decided that it is undesirable & distinct the existing practice under which the building is in is used for Secular purposes. It may certainly be repaired by Govt. J.

14/8/89 Fee: 1 15/8

time past, [illegible]

Conv. does not [illegible]

being known [illegible]

maintains [illegible]

the reasons as [illegible]

I am disposed [illegible]

on the upper [illegible]

has passed, [illegible]

III The [illegible]

use of prop[illegible] [illegible]

of worship, [illegible]

the funds re[illegible] for [illegible]

repair cannot be [illegible]

available from [illegible]

Fund." ✓ [illegible]

therefore, as to [illegible]

sanction the [illegible]

P. H. Grant.

[illegible]

[illegible]

12-8-89

Shimoga District
Deputy Commrs. Office
Shimoga 9th October 1868

To
The Chief Secretary
to the Dewan of Mysore

Sir

1. In reply to your dockets Nos. 265 and 309 dated 12th August and 15th September 1868 respectively I have the honor to report that I inspected the Masjid and Mondua at Santebennur in the Chennagiri Taluk, and examined the leading men of the two communities both at Santebennur and at Chennagiri.

2. The present Masjid would appear to have been built on the site of an old Hindu temple which had been pulled down by the Moghul conqueror of the

part of the country. The mosque
is built of fine chiselled
stone which is said to have
formed part of the old temple.
On the Pallegars the former
rulers of the country presum-
-ing profession of the place,
the mosque would appear
to have been desecrated by
them in revenge for the
demolition of the Hindu
temple. Ever since the
mosque has not been
used by the Mahommedans
as a house of prayer.
3. During the time of
Dewan Purniah and sub-
sequently it would appear
to have been used as a
granary for storing "Batiji"
paddy. The long wall
as been partitioned

off into separate store houses.

4. In 1880-81 the Amildar in his Istilla No. 697 dated 20th September 1881 to the Deputy Commissioner reports that, owing to want of doors, cattle and donkeys found free access to the building, and damaged the floor, and that, if doors were provided, the place could be converted into a Musafirkhana for travellers. The Masjid was accordingly repaired and doors provided for it, and the place put in charge of the Patel.

5 The place has never been used as a house of prayer. It is in evidence that survey officers and officers of the D. P. W. and sometimes revenue offi-

+ should conserved ito pr condition

architecture and bear Hindu figures. The "Gopuras" have, in some places, been dis-: mantled and cupolas of Saracene styles substituted. The Hindus now for more than 80 years have been using the Honda for taking their gods to for religious purposes.

7. When the petition was first referred to me, seeing that the Masjid was a Mahomedan house of worship, I was inclined to recommend that the building should be handed over to that community, but the build-: ing having so long been abandoned by the Mahomedans, and right

of the Hindus to perform religious ceremonies in the Honda having in the meanwhile sprung up, and exercised without any obstruction for more than 50 years, I consider it highly inexpedient that a building, which has all along been treated as a secular one should now be handed over to the Mahomedans for religious purposes, and thus a source of perpetual friction and of occasional bloody fights between the two communities gratuitously created.

6. The Mahomedans first moved to have the

handed over

to them when Mr. Syed Nasiruddin visited the place J + Jamalabadi in March 1866.

9. The enclosures of the dockets under reply are herein enclosed together with all papers in the subject referred to above.

I have &c.

Signed/ V. S. Madhava Rao

Deputy Commr.

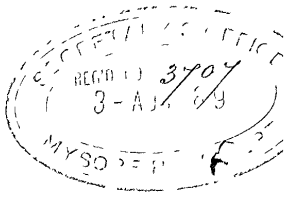
"Copy"

/s/ Madhava Rao

Deputy Commissioner

Shimoga District.

MRK


3707

G. R. S. 26]

File No.

Serial No.

Diary No. of letter replied to

vide No. 4154/129 dated 27.8.89 from the Chemoga SC Rno

Shimoga a Dept Comrs

No 415/391 dated 9 Oct 1888 from Chief Secy.

General and Revenue Secretariat

( )

, the *191*

Date of issue

Signed by

~~The building~~

It is inadvisable to disturb the existing practice under which at Santa Bennur the building in question is used for secular purposes.

Order passed upon DPW reference may issue to Dept Comrs in reply to above letter by

SUBJECT.

List of enclosures,

Copied by

Examined by

GPB—25,000—4-3-13

Memo - Put d & H.H. for orders.

Pet.r presented to H.H. the Maharaja by Syad Ahmed Sha Khadri d 26 June 1893 regarding the restoration to the Mahamedan Community of Santahennur in Chennigiri Taluk of a building which many years ago had been used as a Musjid.

From the Enclosures to the Petn the following facts appear & therefore I have not thought it necessary to send for the record

1. The musjid was built many years ago by the Mogul Conquerors of this part of the Country. They pulled down a Hindu temple which stood on the Site, and with the same stones built the musjid. The stones used are fine chisselled ones belonging to the Style of Hindu temple Architecture. The tank (Honda) in front of the musjid has flights of stone steps and a mantap, all executed in the same Style and doubtless formed an appendage to the destroyed Hindu temple.

and the Govt view Conserning the building as one of Architectural interest

2. When the Palagaras resumed possession after the Mogal Conquest, he desecrated the Musjid, in revenge for the destruction of the Old Hindu temple; and Ever since the musjid has not been used as a place of Mohamedan worship, but the Tank is used by the Hindus for taking their gods to on occasions of Hindu religious ceremonial. The musjid

itself has been used during the last 80 years for various secular purposes, such as the storing of grain during Dewan Parmanand's time, as a halting place for officers & their Establishments during the British advance &c & now it is used as a Musafarkhana for travellers.

3. We have to thank Mr Syad Hasmadin for the present agitation which began only after his visit to the place in March 89

~~4. Mr Syad Hasmadin was mistaken.~~

4. The feeling between the local Mohamedans & Hindus is far from amicable & ill feeling has led to breaches of the public peace and it is inexpedient that Govt shd in any way disturb existing arrangements and add fuel to the bad feeling which already exists.

5. Accordingly upon ~~their~~ Complaints from the Mohamedans, the Govt on 21 January 1890 decided not to disturb the arrangement under which the building has long been used for secular purposes.

They afterwards Complained to the Resident, who personally inquired into the matter when he went on tour to Shirwa and was satisfied that the decision of the Durbar was Correct. He accordingly informed the Petrs on 10 March 1892 declining to interfere and recommending the Complainants "to accept the action of the Durbar in the matter, as indicative of intent in the welfare of the Community and prompted by no feelings prejudicial to the Mohamedan religion and those who follow it in Sante Bannu"

7. There are some ~~graves~~ Mohammedan graves around the Masjid - Some Contractors were digging earth from near there to make bricks &c. — When this came to my notice the Dy Comr was called upon to explain - He stopped further digging at once and prosecuted those who had already dug near the graves for earth - Orders will if necessary be issued again for the prevention of any injury to the Graves —

8. The present Complaint is apparently instigated by some person or persons in Mysore City and encouraged by the recommendation note of which the Petr is the bearer from Amin Kaleem of Hyderabad to H.H. the Maharaja of Mysore. The attitude of Mohammedans in Mysore City in this & other matters is not creditable to them

9. Under such circs I wd recommend H.H. to reply to the Petr, declining to interfere — and giving briefly the grounds in paras 1 to 7 above, without reference to any Controversial points —

K Richmond

3/1/93

17/01

ಕರಕಿಂದುಬಾರುಸಕ್ಕಿ ಕಿಬುಸರಿಡುವರ ಕೈದಲಸದಲ್ಲಿ ಗಿರಿಕೈಬಂದ
ಂದುಂದ್ದ ಕಿರಿಕಾಕ ಸಲಂದಿದ್ದಸುಂಗಳ್ಳದಂಗ್ರಿ ಕಾಯುತ್ತಾಕಾಕ ಕೈಸ್ಥಳಾಂದಗ್ಗೆ
ಸುಕ್ತಿಧರಕಿಂಬಿಂಡಾಂಡದಳ್ಳಿಂಬಿಂಗಿಕಿಸುತ್ತ ಬಂಸುತ್ತಿಕಿಲುಂದ ಇಂದುಳ್ಳ ಲುಂ
ಗಂಗಲುಂಡ ಸುಂಕರಗಾನಿ ಲಸರಸ್ಥಿಧಿಗಕಿಕಿಂಬಿ ಕಂಲುದಳ್ಳ ಗಿಂಲುಬಿಡಿಬ್ಬಂ
ಂದಲು- ಕಲಡಕ್ಕೆ ಕಾರಣಾಳುಕದ್ದಿ ಗಂಸಂಧಳಿಲುಕ್ಕೆಲ್ಲಿ ಪುಸರದಂಗ್ರಿ
ಕಸ್ಥಾಧಿಗಳಾನಿಕರಳಿಕೊಂಸಿಡಿಳ್ಳಿಕಿಂಡ್ರಿ - ಲುಂಕಕಿಂದು ಕಾಂಸ್ಯಲುಂಗ್ಕಕ್ಕೆ
ಕೈಳಿಕ್ಕೆ ಕಲುನಿಲಸುಗಳಸಗಳಿಂಲಾಳಿಗ್ರಿ ಕಸಂಕಿಂಲು ಲಸ್ಯಕಿಗಾಂದಕ್ಕೆ
ಕಕ್ಕೆಸ್ಕಿಗಾಂಕಿಸುಂಕ್ತಿಕಿಂತ್ತ ಲುಂಕ್ಷಿಲುಳಾಂಳ್ಳ ಲ್ಲಿಲ್ಲ ಪಾಂಗಾಂಧ್ರ ಪುಸರದಂಗಾಗ
ಪಿಳ್ಳಿದ್ಧೆಳ್ಳಿಸ್ಥಿಲೆ ಲಿಂಗಿಳ್ಳಿನಸಿಲಾಂದಿಕಿಂಪಿಲಸರಸಲು ಲಾಳ್ಳಿಕಿಸಲುಕಿಂಗ
ಚಾ- ಲುಂಳ್ಳಿಂಲುಂದಕಳ್ಳಿಡಲುಂಸಲಿಳ್ಳಂಲಸುಸಿಗಾನಿ ದೀಗಕಳುಕಿಂಬ
ಕ್ಕೆ ಲಿಂಲಾ ಲುಲುಲಾಂಲಸುಳ್ಳು ಬಂಲಿಕಿಗಿಡಿಳ್ಳಿಂಕ್ತಿ ಲುಂಳಾಕ್ಕೆಸ್ಥಿಕ್ಕೆಕಿಸುಸಿಲ
ಗಲಗಸ್ಥಲುಕ್ಕೆ ದಲ್ಲಿಸ್ಕಿಕ್ಕೆ ಸಲ್ಲಿಕ್ಕೆ ಇ - - - - - - - - - - - - - -

ಮಿಸಂದಸಕಲು ಪ್ಲೆಗಾನಿಧಿಳಿ-ಕ್ಕೆಗಂಸುಲಿಡುಂಲಿಸ್ಥಳಿಗಕಲಾಂ
ಸುಂಕರಡಿಂದಲುಕಸುಸಿಲಸಗಳಿಸಗಳ್ಳು ಕ್ರಿಕಿಕಿಲುಳ್ಳದೆ- ಇಸುದ್ಧಿಲಿಂಸಲು
ಕಿಗಸಳ್ಳಿಲು ನಿಳಾಂಧಿಕಗಾನಿ ನಿಲಕಾಂಲಸ್ಥಾಧಿಗಲುಂಕ್ಕೆ ಲುಂಕಳ್ಳಿಡಸಿಗಳಿಗಕ
ಸುಸಿಲಸಗಳಿಸಿ ಕಿಂಡಿಸಿಳಾಂಲಿಸಿಂಕ್ತಿಕಿಂಳಿಸ್ಥಿಕ್ಕೆ. ಲಸಲಸಳ್ಳಿ
ಲಸಲಸ್ಥಿಗಂಸಂಧಳಿಲುಕ್ಕೆಸ್ಥಲುಲುಸಲಿಂಳ್ಳಿ. . . . . .

ಗಂಸಂಸಳ್ಳಿಲಿಲುಂಲಿಂಗ್ಗ ನಿಲಕಾಂಲಸಲು ಸುಂಸಿನಿದಿಗಿಂಸಲ
ಕ್ಕೆಲಸಂಸುಂಕ್ತಿ ಲಂಲಂಕ್ತಿಲಂಲಲಸಲಲಸಿಲಿಲಿಲಿಲುಂಸಲಿಲಸಲಸಳ್ಳಿಧಿಗಕಿಕಿಂಲು
ಕ್ಕೆಲಿಲ್ಲ ಕಿಂಲುಂಡಿಸಿಭ್ಯಂಡಗಾನಿಲಸಲಳ್ಳಿದಿ ಲಲುಂದಿಸ್ಯಕ್ತಿಂಕ್ತಿಸ್ಥಿಲುಂಗಿಸಕ
ಕ್ಕೆ ಕಾರಣಾಳುಕ್ತಿ - ಲುಂಕಳ್ಳಿಸಲ್ಲುದಿ ಲುಲುಂಲಿಂಕಸುಂಲಿಲ್ಲ ಲುಂಳಿಗಸಳ್ಳಿಲು
ಸುಗಸಲುಂಳಾಸಕ್ಕಿಸ್ಕಿಕಿಸಲುಂಡಿಂಕಿಂಕ್ತಿಸುಂಲಿಸಳ್ಳಿಲಿಲಿಲಿಲ

(General Serial No. 30)

188 .

From

To

The Deputy Commr
Shimoga District

Dated

Despatched 12 August 1888

Received 15

Enclosures No.

General No. 265 -
No.

In forwarding Petition No. 1028 of 25th July 1888, from Mahomed Alli Sab and others of Santebennur, Chennagiri Taluk, the Deputy Commr is requested to report the cause that led to fasten the door of the Mosjid with a lock and thus prevented the people from entering into it for the purpose of offering their prayers.

B. R.

Draft

Ch. Rey

No. 309.

Mysore Dewan's Office,

PETITION DEPARTMENT.

Official Memorandum.

The accompanying Petition No. 1353, dated 28 August 1888. received at the Dewan's Office from Dasaprodaya Venkoba Row and others of Tambakunnu, Cheemageri Taluk.

is forwarded, ~~together with its enclosures~~, to the Deputy Commr of Shimoga for report in Continuation of former Petition No 1028 forwarded with this office Memo No

BANGALORE, 13 September 1888.

Draft

By Order,

Chief Secretary.

Mysore Government Press, Bangalore.—11-8-88—1,000.

over.

SUBJECT.

(General Serial No. 29.)

1884. 5

From The Deputy Commissioner Shimoga

To The Chief Secretary to the Dewan of Mysore.

Dated 9th October 1884

Despatched 13 " "

Received 14 " "

Enclosures No. 2 with record

General No. 415

No. 391

Returns Petitions from Mahomed Ali and others and Despande Venkoba Row and others of Santebennur Chennagiri Taluk and submits report regarding the Masjid and Honda there.

No. 415 Rec: 24th
R 391

Deputy Commissio
Office, Shimoga Di
Shimoga, 9th October

To

The Chief Secret
to the Dewan of Mys

Sir -

In reply to your
dockets Nos 265 and 30
dated 12th August an
11th September 1888 res=
=pectively, I have the
honor to report that
I inspected the Masjid
and Honda at Santébennur
in the Chennagiri Taluk,
and examined the
leading men of the two
communities both at
Santébennur and at
Chenn

access to the building, and damaged the floor, and that, if doors were provided, the place could be converted into a Musa-firkhana for travellers. The Masjid was accordingly repaired and doors provided for it, and the place put in charge of the Patel.

5. The place has never been used as a house of prayer. It is in evidence that Survey officers and officers of the Public Works Department, and sometimes revenue officers have occupied the

the building and
in it with their e
= blishments for con
= derable periods of ti
In the list of sites
of archilogical intere
prepared for the Dis
by the Public Works
Department the mar
= ginally noted remo
have been entered
the Superintending Eng

6. The Honda, brick
with a fine flight of
stone steps all round,
and with "Mantapas"
at the four corners
and in the centre,
must have been the
old "Pushkarani" of
the temple, and stands

* should be conserved in its present condition.

in front of the Masjid and very close to it. The stone pillars of the "Mantapas" belong to the Hindu style of architecture, and bear Hindu figures. The "Gopuras" have, in some places, been dismantled and cupolas of Saracenic styles substituted. The Hindus now for more than 80 years have been using the Honda for taking their Gods to for religious purposes.

7. When the petition was first referred to me, seeing that the Masjid was a Mahomedan house

house of worship
inclined to reco
that the buildin
be handed over
community, but
building having
been abandoned
Mahomedans, and
of the Hindus to perfo
religious ceremoni
in the Honda h
in the meanwhile, s
up, and exercised
any obstruction for
more than 80 yec
I consider it highly
inexpedient that a
building, which has
all along been treated
as a secular one,
should now be handed
over to the Mahomedan
for religious

and thus, a source of
perpetual friction,
and of occasional
bloody fights between
the two communities,
gratuitously created.

8. The Mahomedans
first moved to have
the building handed
over to them when
Mr. Syed Nasimdin visited
the place for Jamabandy
in March 1886.

9. The enclosures of
the dockets under reply
are herein enclosed
together with all papers
on the subject referred
to above.

I have the honor to be
Sir
your most obedt. servt.
/sd/ M. Madhava Rao
Deputy Commissioner

(General Serial No. 80.)

1889.

To The Bengal Government

Dated 27 August 1889

Despatched 2-9-89

Received

Enclosures No. 2 Vols

General No. 4154

No. 129

Considering that it is inadvisable to disturb the existing machine under which the masjid & tomb of Sandal Bibi are used for secular purposes.

Read: Shimoga Deputy Commissioner's letter No 415/391 dt 9th October 1888 reporting on petitions from Mahomed Ali & others, on the one hand, and from Deshpandi Venkoba Rao & others, on the other, regarding the Masjid & Honda at Santebennur in the Chennagiri Taluq.

Order: 27th August 89.

The Government consider it inadvisable to disturb the existing practice under which the building in ~~at~~ Santebennur is for secular purposes.

For Chief Secy

To The Depy C. Shimoga returning V. pp

Drafted on Dewan's order
17.8.

14-11-89

No 1768

11/11/89

11/11/89

No. 1768

E OF THE DEWAN OF MYSORE,

1st January 1890

Respondent.

Appellant.

Muhomed Alidothers
& Santebennur,
Chennagiri Talu

nt.

Petition, dated 16th November/89

d Honda at Santebennur,

Petitioners are informed

it inadvisable to distur

under which the building

for Muslim purpose

En

In reply to their

regarding the Masji

Chennagiri Talu

~~is informed~~ that the Govt Cons

the existing practi

in question is no

By order

&c

Under Secty.

Draft Memo. 2-88

A.C.

DEPUTY COMMISSIONER'S OFFICE

Dated 26th January

Despatched

Received

Enclosures No. 2

General No. 663

No. 620

References

Cs

6/1/91

With reference to previous correspondence ending with Government Pro: No 4154 dated 27th August 1889 regarding the Contabenni Mosque, I have the honour to forward for the information of Government copy of the Chamargai Taluk Amildar's report No 438 dated 7th instant and

Matters

The question has been disposed finally by the Collector's No 4154 dated 27th August 1889

The Deputy Commissioner's reply to the Amildar's reference appears to be correct. This may be kindly recorded

Cs

2/3

1892 01 133

3-2-91

cuit of the dangerous notice hereunto annexed, together with the copy of the orders issued to the Auxiliaries in reply to his request.

Abdul Rahman

Deputy Commissioner

[illegible]

[illegible] 1888 [illegible]

[illegible] 418 [illegible]

391

[illegible] 464 [illegible]

[illegible]

[illegible] 40 [illegible]

40 [illegible] 40

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] 25-1-71

(Chris) Abdul Rahman

of Campus

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274
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28-12-90

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4294-
874

PART II
REC'D. NO. 3792
DATE 17-2-92

Draft

By order,

Chief Secretary

Returned.

as directed by the

under Secretary

4308 R
18-3-92

K. SHESHADRI IYER, Esq., C. S. I.,

Dewan to His Highness the Maharaja of Mysore.

&c., &c.,

The humble Memorial of KHAZEE MAHOMED and others; Musulman inhabitants of Senthebenur and other places in Chengeri Taluq of the Shimoga District of the Mysore Province.

Humbly Sheweth:

THAT the historic Mosque at Senthebenur in Chengiri Taluq of the Shimoga District of the Mysore Province, a rough sketch of which is herewith enclosed, is a place of public worship and as such is the property of the Musulman Community.

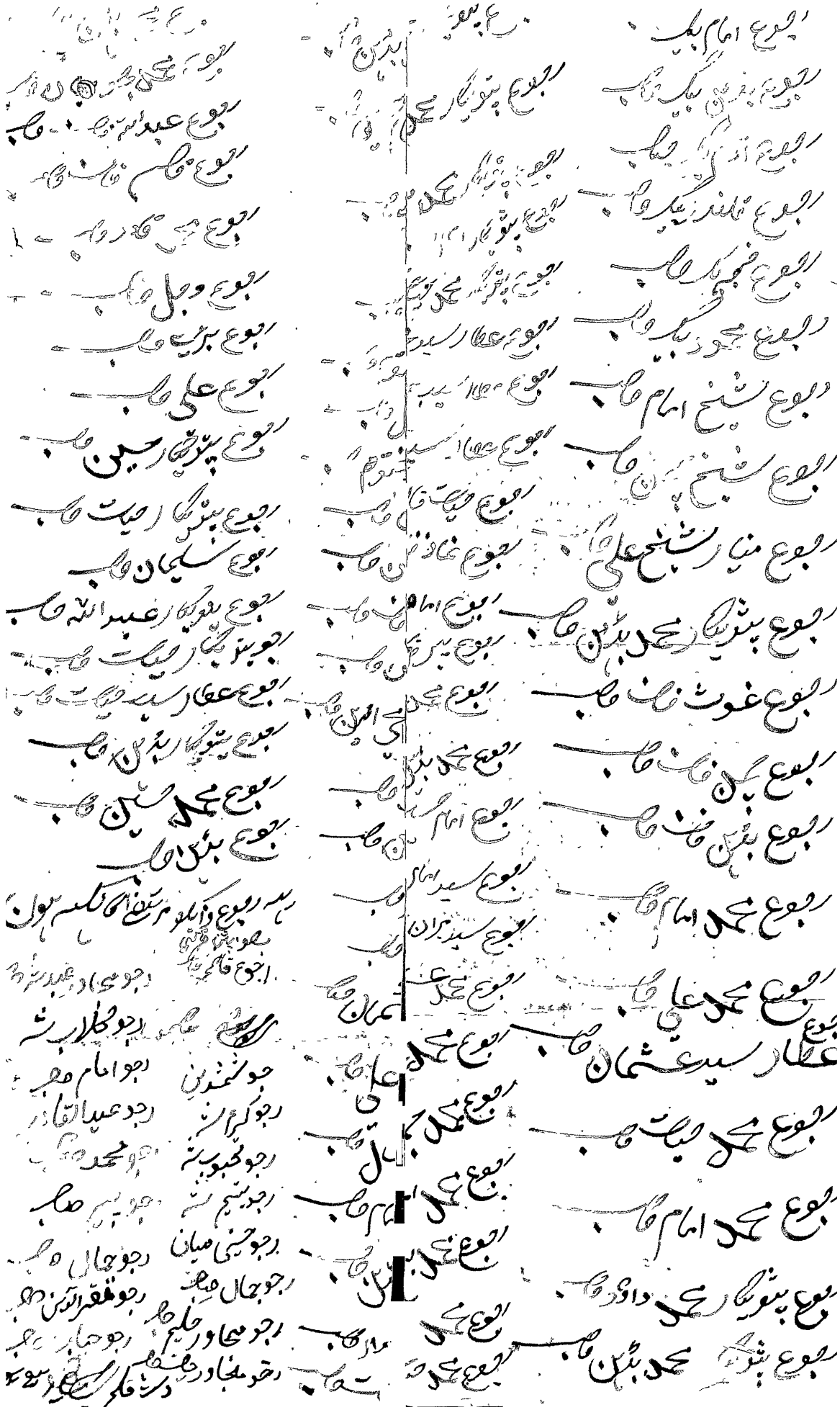
2. That both by the laws of the land, as well as of Islam, places of worship are fully safeguarded against violence of any description.

3. That the incidents, *viz.*, of the Mosque being consigned to secular purposes, and the consequent prohibition of Musulmans from holding Divine Service therein, and their expulsion therefrom, and the proposed conversion of the Mosque into a Travellers' Bungalow, and the desecration of the graves around, as the work is proceeded with, are extremely unjust, and should have been relegated to the past, and that as little said about them here the better.

4. That in conclusion, Your Memorialists most respectfully pray that immediate orders be issued for (1) the discontinuance of the work of vandalism now going on; (2) the restoration of the Mosque to the Musulman's of the place; (3) full reparation being made for the injury inflicted; (4) and the restitution of all the lands and other benefits appertaining to the Mosque.

For which act of justice and charity Your Memorialists shall, as in duty bound, ever pray.

SENTHEBENUR,
5th January 1892.



Copy of the endorsement given in paper

Office of the Resident
of Mysore

No: 4308 , Dt 16th March 92

Petitioners
Mahomed Alli &
Others of
Santebennur,
Chennagiri Taluk.

Enclt.

In reply to their Petition
dated 5th Jany 1892 regarding
the Masjid at Santebennur
Chennagiri Taluk, Petitioners
are referred to
their Petn Enclt No: 1768 dt
21st Jany 92 informing them
that Govt consider it
inadvisable to disturb the
existing practice under
which the building in question
is used for secular purposes.

B.O

Draft 4/3/92

Copy of the Para Rep: 2-3-6-9-10-11 of the
Dy Commrs Lr No 839/746 dt 2-2-92
& Enclosures returned on 18/2/92.

The Petn papers
not annexed
with explanation the
reasons -
Dy Cs No 4158 dt 18-8-91
Extract of Paras 2, 3,
6, 9, 10, & 11 of the
Dy Cs letter No 839/746
dt 2-2-92